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PACIFIC SCHOOL
OF RELIGION

The American Friend

February 12, 1953

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PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.
MWF

CLARENCE PICKETT HONORED

The Diplomatic Mission of the Federal Republic of Germany, on January 16, 1953, made the following award to Clarence E. Pickett and, through him, to Friends. The Award included a bound certificate, a model and a pin which are being placed in the A.F.S.C. Archives at Haverford College.

Presentation
by
Dr. Heinz L. Krekeler
Charge d'Affairs of the Federal Republic of Germany at the presentation of
the Order of Merit
to
Mr. Clarence E. Pickett

Mr. Pickett:

On November 28, 1952, the President of the Federal Republic of Germany bestowed upon you the Order of Merit —Grosses Verdienstkreuz" — which I have the honor to present to you herewith.

In conferring upon you this decoration, my Government wishes to express its profound appreciation of the work which you, as Executive Secretary of the American Friends Service Committee, carried out to fight hunger and hopelessness among the German people in one of its darkest hours. My Government is aware of the special efforts made by you on behalf of the German children.

It wishes to honor you and through you the Society of Friends and all those who support it. By their unselfish labors they have made an invaluable contribution toward keeping the great humanitarian tradition of America a living reality, ready to relieve suffering and distress wherever they may be found.

Rural Church "specialists' in America for years have been emphasizing the need for a *rural* theological seminary. The United Church of Japan has been the first to start such a school designed especially to train rural pastors.

Correspondence

FRIENDS IN PUBLIC OFFICE

To the Editor:

James Furbay points out with justifiable pride ("Quakers in Politics," *American Friend* for December 19, 1952) to the record of his Monthly Meeting for the number of its members who are participating in public life. That is an excellent record of public mindedness which other meetings may well want to try to equal. From the time of William Penn to the present, Friends have made important contributions in the holding of public office. It is well, however, for Friends in, or contemplating public office to remember that it seems that public office offers many temptations which may result, if not guarded against, in actions not a credit to Christians, and particularly in these times, not a credit to Friends. There have been, at times, Friends in government who, while willing to accept the name of Quaker, did not appear to follow the practices enunciated by George Fox and the more sensitive of his followers.

It is well for us to remember that we too, in or out of office, fall far short of the Quaker ideal. However it seems that those who have been elevated to positions of prominence have greater need to make certain that their private and public acts are in line with their ideals. Willian Penn taught us well that people in high office should not be granted greater deference than the rest of other men. It would seem that history teaches that positions of prominence offer greater temptations to compromise ideals and practices than are offered to the rest of us. I suggest that a Monthly Meeting with men in government needs to be more than usually zealous in watching over its members. Too few of us live up to the standards which we should meet.

Yours for a higher quality of Quakers, in and out of places of prominence.—Paul I. Miller, Hiram, Ohio.

FROM A FRIENDLY READER

To the Editor:

I am enclosing a little encouragement gift to your most excellently edited paper and with it I send my own most sincere good wishes for the coming year.

The American Friend began coming into my home when I was but a schoolgirl — at the time, I presume, of its founding. All through the years I have been more or less a constant reader. Through Rufus Jones and others, through Walter Woodward, whom I knew, on down, I have found it inspirational, wise, tolerant, yet courageous.—Clara Brown, 2230 Larkin Street, San Francisco, California

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COMMENDS RECENT ISSUE

To the Editor:

I want to thank you for the fine issue of The American Friend, Jan. 1st. I frequently want to write and I let other things interfere. This issue was particularly good.

Merrill Root lifts all of us out of the early January let-down by his moving poem for the New Year.

Your editorial on "Conserving our Soil" appealed to many here since we feel there is a material relationship between building God's soil and building his Life in ours. "How far do you live from the desert?" was a new, to us, and very apt question, as we see so much misuse of this great land of ours. One of my fears is that the majority of our members may become churchgoers only without any belief or feeling of compulsion for taking any part in a God-directed "Movement."

Thanks too for the part you've printed from Harold Walker and from Alexander Purdy's address.

With best wishes for the increasing use of the material you are presenting. —Faith A. Terrell, New Vienna, Ohio

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ERROL T. ELLIOTT ..... Editor
E. Merrill Root ..... Editor of Poetry

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Editorials . . . .

Peace-witnessing—Peace-making

Peace-making covers a wide range of thought and life—all the way from inner peace with one's self to some contrivance for keeping nations from outright warfare. Actually "peace-making" is "life-making." If we would start at the very roots, if we would first of all look for the basic elements of satisfactory living, we would avoid many of our intellectual problems that arise in attempted definitions, and in our response to the complexity of international affairs. To think of peace only in terms of international perplexities is to invite an attitude of expediency only.

Granted that bold all-the-way moves are impossible in most international problems, we need a backdrop of basic convictions against which immediate moves are to be made. Otherwise there is a kind of tyranny of immediacy, a lack of peace perspective, by which the *long view* may influence the *short move.*

Most of our arguments on pacifism arise in the restricted circle of an immediate problem such as that of Korea. To such questions pacifism often has no finished answer to give. This, however, does not mean that the pacifist has no contribution to make. Knowing full well his background of ideals, his faith in peace as a thorough-going way of life, he may counsel the best move available, though force is involved in it, or he may consciously retreat from it as an advocate of an idea whose time has not yet come. He has a choice as to his response—a choice which may be consciously and consistently held. He is not in any case required to forsake his faith, his "testimony," but whichever response he makes he should know what he is doing!

There is a sense in which "peace-making" and "peace-witnessing" seem at times to part company. The peace-maker, standing at a point in the history of an international conflict, cannot make his efforts retroactive. He cannot dissolve the causes that led to the present impasse, nor at the same time can he conscientiously advocate more conflict in order to resolve conflict. There is a point at which, in the long view, peace-witnessing (refusal to encourage or aid conflict) becomes peace-making. The value of this retreat for the moment from a problem has to be verified by time. The thoughtful non-pacifist and the pacifist often link efforts in their work for peace but retain their understanding of one another. The great danger is the non-pacifist who sees only the two-fisted answers of military force, or the pacifist who assumes that he has an answer to a specific problem, an answer which overlooks existing power and the ways in which it is used. In some positions of responsibility in international affairs either the pacifist or the non-pacifist, if dogmatic and doctrinaire, would be a hazard to peace.

There is no possibility of winning an argument for or against pacifism. There is only the possibility of understanding its possibilities and its limitations and accepting them as such. Pacifism may be held as if logic tight, at the end of an intellectual exercise. On the other hand it may be held as a religious conviction, unsifted by intellectual process. But it may also be at base a religious conviction, tested by all the fires of reasoning. If the latter, it will be held humbly, but with the final stand that it is the Will of God, so far as one person can understand that Will.

This does not lead to a retreat that is *comfortable* or *extended* for if God as perfect love lives in and works with our sorry, twisted world, then we must work with him!

The greater sin is not the destruction of a physical life, but the destruction of that which makes life *worth living.*

A Peace Department

Perhaps it is an idea whose time has not yet come, but the suggestion, often expressed, that the nation should have a department of peace merits our earnest consideration. Frank Gannett, newspaper publisher raises again the urgency of such a move.

Peace as an international relationship is a social science that calls for all available knowledge. Knowledge and imagination linked in a continuing research for the elements of world peace is a requirement of such a nature that the best minds in America should be enlisted in understanding and helping Americans to understand the nature of world problems and their solution. We need men and women *whose business it is* to lead in discovering the principles of peace and building the foundations of a stable world life.

Missions Under Martial Law

For several months the dreaded Mau Mau in Kenya, East Africa, has been in the headlines. (See *The American Friend,* January 1.) It is generally tagged as Communist inspired and as the work of a few native "terrorists." Others reply that as certainly as it has its violent excesses so also it has its causes in the grievances of native populations against white exploitation. There is probably much to be said on both sides of the question.

Whatever the cause and nature of it, a series of violent acts, primarily on natives who are not

sympathetic with Mau Mau, has led the British government to institute martial law. Within this area of rule by the military, and not far from the center of Mau Mau, our mission in Kenya serves. This mission, it should be said, is not wholly directed by American Friends who are in the field. The entire work has been organized into a Yearly Meeting, the officials of which are African.

This conflict, met by martial law, presents a problem that is by no means new to fields in which other Christian missions and missionaries have had to face the perplexing question of applying the Christian gospel under "protective" arms. This situation in East Africa, however, is not so simply stated, for martial law was not instituted to protect missions, not even missionaries as such. It has been done apparently to protect people from violence, as an ordinary type of police action.

Not much that we as Friends do about it will be immediately effective, but we cannot rightly let it pass as being out of the range of our responsibility. Elsewhere in this journal is reported one response that is far removed from Quaker faith and policy.

The first response we can make is to try to understand the basic nature of the problem that is created when one culture meets another. We have problems enough right here in America, trying to work out friendly racial and cultural relations—indeed enough to remind us that in some measure the problem in Kenya is not merely African. Even the military aspect of it is not entirely different from our life under martial law when riots of one kind or another threaten.

There are reasons enough for us not to "jump at" the problem or offer simple answers either in the defense of minority rights or of the contributions of Europeans (as all white people are called in Kenya). What we have is a problem and it should be accepted as such and not as a battle to be waged. We should approach this problem with our imagination, if not with some good literature from the field of social science in hand, and try to see the natural result from the commercial "invasion" by an economically advanced white race among primitive peoples. We should remember that the "missionaries" of commercialism, more even than those of Christian missions, have been involved in the rapid changes taking place in Kenya. Indeed the presence of these secular forces is all the more reason for maintaining a stabilizing influence by Christian missions.

Whether at home or on the field we cannot accept this disturbance as inevitable and let it go at that. If there is bad blood between contending forces there is a deeper cause and that cause we must see, and then use all spiritual ingenuity possible in resolving it. In short, it becomes an essential part of a missionary program to do just that, if we are to have a modicum of realism to meet the years ahead. Whatever Mau Mau is, or wherever racism and group conflicts occur, it must be a basic part of our service to understand and to work creatively. Where these bitter feelings exist, there is social ill-health and we can try to make our own work centers of health as a conscious and specific answer—the demonstration of an answer in which we believe.

What Is Brotherhood?

There are fifty-two brotherhood weeks in the year and each of them is very inadequately observed. Brotherhood is another of those ideas in which everybody believes. It would be highly unorthodox in any circle to express a doubt of it as a worthy goal. That is true so long as it goes unanalyzed, but break it down into its elements and trouble begins.

Even so the word itself carries a value. It always invites the question, "What do you mean by it?" That is the question which "Brotherhood Week—February 15-22" invites. As Race Relations Sunday is placed near Lincoln's birthday so Brotherhood Week is near Washington's birthday. The dating of these special days relates our thinking to the basic ideas that undergird the nation.

It is not certain that anyone really believes in brotherhood when it is driven to its ultimate conclusion. Indeed it is not easy to determine what the ultimate logic of the idea really is. We accept it, up to a certain point where we cannot or will not integrate it into our lives, and then we retreat from it. Especially difficult is it to have brotherhood with people who, as we understand it, do not believe in brotherhood!

Brotherhood Week invites us to pick up the lure of this question that gives us an uneasy conscience. Always we should remember that there is no brotherhood except by virtue of the Fatherhood of God.

Two Wars in Korea

Even after war breaks out there are still left opportunities of feeding the currents of life that will some day emerge, imperishable, from human hearts.

Such is the case in Korea. Friends, after a thorough survey in Korea by Jonathan Rhoads of America and Lewis Waddilove of England, are studying ways and means of ministering to Korean civilians many of whom are freezing and starving in that desolate land.

Other religious bodies have been working for some time in that field. On March 8, the churches will observe "One Great Hour of Sharing" in which $7,000,000 is being sought for relief work. The day and its efforts merit our cooperation.

The Christian churches cooperating can be, more than any other body in our national life, the victors on this mercy front.

QUAKERS TESTIFY FOR PEACE

By Wm. Merton Scott

Wm. Merton Scott is Executive Secretary of the Board on Peace and Social Concerns of the Five Years Meeting of Friends. Here he presents a basic statement on the Witness of Friends to peace, commonly called the "Peace Testimony." It was a radio address, beamed toward non-Friends.

DARE we hope that the words and the Spirit of Jesus of Nazareth are valid and applicable in the lives of men and women today? Is Christianity relevant to every area of man's life? The answer is "yes"; but to say so immediately confronts us with personal questions of application and commitment which haunt us as in a power-centered world we find ourselves armed with words like reconciliation, forgiveness, and love. Ruthless, power-hungry governments and men destroy, crush, and maltreat other men to achieve their ends.

Quaker Statements

In the face of a world like that, Quakers have continued in a quiet voice to reiterate in every generation quaint old-English phrases which say, "We utterly deny all outward wars and strife, and fightings with outward weapons, for any end or under any pretense whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided, is not changeable, so as once to command us from a thing as evil, and again to move us unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us unto all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, or for the kingdoms of this world . . . therefore we cannot learn war any more."

These words are echoed by a statement adopted by the Five Years Meeting in 1950. "The Five Years Meeting of Friends testifies that obedience to the Spirit and teachings of Christ impels us to dedicate ourselves to the abolition of war. We cannot share in the reliance upon force or threat of force which leads to a menacing arms race, to conscription and universal military service. These are contrary to the redemptive love in Christ."

Because we are a part of the society about us it is not easy to be out of step in our world today. What basic beliefs have caused Friends to speak thus? At no one point in the history of the people called Quakers can you find a formulation of this Testimony in words to which you can point and say, "This is the time and the place where Friends adopted a dogma regarding war and peace." Neither are individuals asked for or required to subscribe to a statement of belief about peace as a condition of membership or fellowship.

Our Diverse Response

Varying degrees of spiritual development and response to the Spirit of Christ have meant that Friends have responded in a variety of ways to the pressures of their times. These have ranged from a sense of inability to register under a law which conscripts men for military service, through the gamut of registering and declaring themselves conscientious objectors to military service of either combatant or non-combatant character, to those who have felt able to serve in the armed forces in non-combatant capacities. In each generation, Quakers have sought to answer the above questions and their answers have been based upon intuitions, on feelings, upon some degree of logic but primarily upon the spiritual experiences of individuals and meetings.

Those "seekers after the truth" have been intimately acquainted with the words of the Bible. One of the bases of their testimony is Scripture. Here we are led particularly to the words of the Master, "blessed are the peacemakers," "love your enemies," "resist not evil." Or again the words of Paul "overcome evil with good," "if thine enemy hunger, feed him." However, these words are not to be made a series of proof texts to be weighed over against other verses which are interpreted in the opposite direction. It is not a matter of proving or disproving the truth involved by the number of verses which may be quoted on one side or another. The New Testament and the Old Testament are to be interpreted in the light of the life, death, and continuing Spirit of Christ, not that Christ and his teachings shall be interpreted in the light of Paul or the Old Testament. In this Light, the message of the Bible is "God is love" and He loves every man whether good or evil.

God's Love Universal

This conviction about the character of God as revealed in Jesus is fundamental to understanding Friends' statements. God is the God of all men; He is not divided by barriers of national boundaries or color or creed. Constantly, continuously He seeks to establish personal, individual fellowship with men to reveal Himself to them, to offer guidance and strength for the tasks of service which men find under His leadership. This yearning, outgoing Spirit reaches to a Russian communist atheist in the same manner and with as much freedom and openness as to a citizen of the United States.

We believe that in every age and in every nation there are those who have responded to this Spirit of God. They are our brothers. In the more theological terms of the church, they would be those who are members of the Invisible Church. To take part in war is to violate this brotherhood and break the fellowship of the Spirit of God himself.

All of the above are in the realm of intense, personal, religious experience. This may be in a form of mysticism or it may not. That it is individual, personal, and deeply religious gives weight and authority and a sense of responsibility to the individuals' vocation to a life that is in harmony with these beliefs.

Peace Action

Out of the realization that relationships between men must be consistent with their professed love for God have grown the efforts of Friends in their widely-known pioneer activities for prison reform, provision of mental hospitals, work for inter-racial peace and understanding, relief, rehabilitation, conscientious objection to military service and efforts to eliminate the causes of war.

Our feeling has been that wars were the result of greed, selfishness, self seeking, desire for profits, competition for markets, desire for power, or fear and hatred between peoples. All of these are more or less in the personal realm of face-to-face relationships between men. These undoubtedly have all been factors in wars in the past and are present in today's tensions. However, there is a growing understanding of the importance of impersonal factors,

of inadequate political structure in the relationships between nation states and the lack of institutions for achieving the security which we now seek in military might. It is commonly recognized that the "little peoples" of the world do not desire war, yet we move closer to the abyss.

William Penn recognized the tensions and conflicts that would be produced by the continuance of the sovereign states of Europe. He developed a plan for a Diet or Parliament of the European states which is only now in a sense, beginning to be realized, due to the pressures of economic, political and military circumstances. Now, a world political society must be built in which men may find the freedom from aggression and attack which we, at present, seek by building tremendous armaments. These considerations led Friends to include in their pamphlet, *Steps to Peace,* the following paragraph:

"The Goal of World Federation. Does this insistence on strengthening the peace-making instead of the collective security functions of the United Nations mean that it can never become an agency capable of creating and administering world law and order? It does not. We believe that the next steps in an orderly progress in this direction can best be taken by strengthening the peace-making machinery of the United Nations, developing patterns for the international control of arms, instituting measures of implementation in the field of human rights, and expanding international programs of economic development."

Political Activity

In an effort to extend the quality of spirit and life and the values of Christianity to all areas of human relationships, Friends are working increasingly in the realm known as the political. We need only mention the contribution of William Penn to good government and the development of our present constitutional form of democracy from the constitution which he provided for the state of Pennsylvania. For many years there have been individual Quakers who have held offices in Parliament, in Congress, in the administration of the law and have made visits to heads of governments in an attempt to express this kind of testimony. It has led Friends in the United States to establish in Washington, D. C., a National Committee on Legislation which attempts to interpret the moral content of legislation before the Congress. It has led Friends to increasing activity in their relationships to the United Nations, to publishing statements on foreign policy, and buying space in newspaper advertisements to build a broader base of moral opinion across our country.

One of the Quaker pioneers in application of this spirit was John Woolman who said concerning slavery, "To labor for a perfect redemption from this spirit of oppression is the great business of the whole family of Jesus Christ in this world." He might well have said it concerning the problem of war in today's world. The Society of Friends does not profess to have all of the answers for today's problems nor to guarantee success as the result of the application of these principles and this spirit, but it does offer to join hands with the "whole family of Jesus Christ" to labor to deliver all of mankind from the scourge of war. This is the great business of all Christians in this world.

Across Barriers

"Brotherhood Week, Feb. 15-22"

NEWS—CURRENT AND CROSS CURRENT

Monsignor Emanuel Mabathoana, O. M.I., has been named Bishop of Leribe, Basutoland, by Pope Pius XII, it was announced from Rome. Bishop-elect Mabathoana, the first native bishop in a South African Catholic hierarchy, is the great-great grandson of a Basuto chief.

* * * *

Hundreds of white citizens pitched in to help restore a Nativity scene on the campus of Mississippi Vocational College, Negro educational institution, after it had been wrecked by teen-age white vandals. When news of the vandalism spread, Dr. J. H. White, president of the college, was swamped with telephone calls and messages from white residents expressing regret over the incident and offering financial and manual help. The creche was reconstructed in two days of joint effort by Negroes and whites.

* * * *

Pedro Cardinal Segura y Saenz, Archbishop of Seville, issued a pastoral letter calling for suppression of Protestant "propaganda" literature which he described as a "horrible plague."

Cardinal Segura said Protestant booklets and leaflets being distributed in Spain were "like little infectious mosquitoes conveying the germ of a deadly plague."

The cardinal quoted a letter sent him by a priest who stated that Spanish Protestants now numbered only one per cent of the population but were increasing daily.

* * * *

Fears by some Roman Catholics that co-operation with non-Catholics would promote religious indifferentism are unfounded, according to the Rev. John A. O'Brien of the University of Notre Dame.

Writing in The Ave Maria, national Catholic weekly published at the university, Rev. O'Brien pointed to the "urgent" appeals of Pope Pius XII for Catholics to co-operate "with all men of goodwill" for the achievement of "worthy objectives."

He said that Pope Pius had pleaded repeatedly for Catholics to co-operate with those of other faiths in working for social justice, human freedom, the elimination of racial discrimination, and the peace of the world.

* * * *

President Dwight D. Eisenhower has pledged to a group of Negro clergymen that he would appoint a commission to "get all the facts" on the treatment of minority groups in the United States, according to Religious News Service.

The clergymen who met with Mr. Eisenhower at his headquarters were representatives of the National Fraternal Council of Negro Churches in America, an organization claiming a membership of 7,000,000 Negroes.

An eight-point program presented by the group was "favorably" received by Mr. Eisenhower. While its specific points were not discussed the President commented that he was "determined to do what is right under the law," according to a spokesman for the group.

* * * *

The Washington Catholic Interracial Council has joined with the Commission on Community Life of the Washington Federation of Churches and several other religious groups in a brief to the United States Supreme Court asking an end to segregation in public schools of the nation's capital.

"If people, young and old, can live next door to each other in apartment houses, can ride together as far as school doors, and can enter together in non-public schools," the brief stated, "what reason can be adduced to prevent them from entering together to study in public schools established in the in-

(Continued on page 56)

Pacifism and Crisis

By Philip Johnson

This is a controversial topic and the writer takes a position that is not often presented in a Quaker journal. Philip Johnson, a graduate of Earlham, is now writing his thesis for a Master's degree from the University of Chicago while he serves as minister to the Friends Meeting at West Elkton, Ohio.

NO LONG and tedious argument is needed to convince men in all conditions that the human experiment on this planet is being weighed in the balance. We most certainly face a crisis in history. It is not the first for humanity, and it may not be the worst, but that a crisis exists all agree.

I

The nature of the crisis comes to focus for vast numbers of people in the current east-west conflict. It is possible that this conflict may be a symptom of our deeper ills rather than the ills themselves. In spite of this possibility we must deal with the symptoms adequately, especially when they are so severe that to ignore them might mean we would have no future chance to treat the deeper sickness. With this in mind we must say some plain words about the doctrine and practice of pacifism, for this doctrine and practice is held by many to be the right prescription for the present crisis.

Communism is to the life of the spirit what cancer is to the life of the physical body. Both are life out of control. Communism is at bottom an idealistic faith, but it is a faith which has rejected moral and intellectual control. Thus we have the brutalities of the purges, and the inanities of the Russian press in its tirades against the west, and particularly the U.S. But communism is not only a threat to "our way of life"; on a deeper level it is a threat to man as man. And further, Communism tells us not only what is wrong with Russia, but it exemplifies what is wrong with any individual or group that roots its idealism in man alone. Consequently America ought to see herself more clearly when she sees so clearly the sins of Russian Communism. Thank God that some men in America have the courage to warn us that our civilization is fast becoming a rootless one.

The above words are written to emphasize the seriousness of the threat. For I believe that Communism is nothing less than a threat to the best achievements of men in every age. For this reason I question the prescription which pacifism offers the west at this juncture of history.

II

The first thing that should be said about pacifism is that it, like non-pacifism, prescribes an imperfect means to an ideal end. This may shock some pacifists who have imagined that this argument was their own, and to be used only against those who sought to justify war as a means to good ends. That this is not the case appears to be a very simple and obvious conclusion to be drawn from the very doctrine and practice of pacifism itself.

The argument can be made in this fashion. The non-pacifist, in order to put down tyranny, must kill his fellow men with guns and bombs. But the pacifist, in order to refrain from killing his fellow men, must permit tyranny to live. The pacifist may answer that he practices a dynamic pacifism, one in which he performs all kinds of services of love to those who need. But there is one question that ought to help the pacifist to see that all the good deeds in the world do not change the logic of his position. That question is: How was the crisis of Hitlerism met? I doubt that a single historian anywhere would credit the victory of 1945 to the doctrine and practice of pacifism, and no pacifist would claim it. Moreover a great many thoughtful pacifists will admit that their doctrine and practice implies that Hitler or any tyrant must be permitted to over-run the world rather than take up arms to meet and destroy him. But many cannot or will not see that this involves them in the use of imperfect means. Their refusal to take adequate means to defeat Hitler is tantamount to their aiding him.

Fortunately for the pacifist and his doctrines, the majority of men are willing to meet evil with adequate means, even if that means war. The blunt truth is that the very struggle which the pacifist condemns saves the moral respectability of his own position. His moral chestnuts are pulled out of the fires of history by men who take up arms against the foe. In short, the doctrine of pacifism retains its plausability for many because it has not been tested. If the pacifist sentiments had been tested in America and England in 1939, we would surely know by now how utterly wrong they were. And we would know in much the same fashion that Germans knew as they suffered and prayed and died in Dachau and Buchenwald.

If the doctrines of pacifism could have determined the policy of England and America in 1939, we should still ask if any nation or group of nations have the moral right to carry its citizens wholesale under the tide of tyranny. Do the pacifists have a moral right to cause a nation to pursue a course that will insure new Dachaus and Buchenwalds on the outskirts of London, Chicago, Paris, or for that matter, anywhere? The answer is clearly no. Can the pacifist answer otherwise?

III

Since both the pacifist and the non-pacifist prescribe imperfect means to their desired ends, how shall we decide between the two? The answer seems clear. The non-pacifist position is the more tenable on moral grounds, and we believe that it is also more tenable on intellectual and historical grounds. We have been concerned here with the moral imperfection of pacifism. It remains for the competent historian and logician to test the validity in the other fields. I doubt if a half a dozen men in either field could be found who, themselves, are pacifists. Bertrand Russell, one of the great logicians of our time, held to the doctrine at one time, but now rejects it as untenable. A. N. Whitehead, a man with a true sense of history and a knowledge of its events, could not hold to its doctrines. Granted this proved nothing, but it ought to show us much.

But how choose between two admittedly imperfect means? The reason for the choice may be stated in the following fashion. Whereas war is a morally imperfect means, it is a practically adequate means. World War II, destructive as it was, did defeat Hitler. Pacifism also is a morally imperfect means, but it also prescribes a practically inadequate means. Had pacifism prevailed Hitlerism would have triumphed, and with it death, suffering and slavery for millions would have come. Obviously to struggle against Hitler is the lesser of

the two evils. And because this is the nature of our choices, World War II can be said to be a positive good, though not an absolute good. To refuse, as pacifism must, to struggle adequately with evil in the crisis is to insure that not more good, but less, shall exist.

IV

No one can tell the plain man that the struggle of men in every age has been for nothing. He knows differently. He, along with thoughtful men everywhere, knows that peace will be forged, if it is forged at all, out of this struggle of history, both in peace and war. The diplomat, the politician, the law maker, the teacher, the scientist and the prophet who torments us from outside the temple door all will have their part in making a world which will live at peace. But international peace will come on the same general terms as civil peace. That means that there must be international law with adequate power to enforce. It must be able to deal with outlaws and tensions that will ever be the lot of men. If the pacifist has any part in this making, it is two-fold. In the first place the pacifist is in a real sense a prophet. He is right in so much and wrong in so much. But he still holds up before us what ought to be. He tells us little of value so far as how what-ought-to-be may be. In the second place the pacifist is the living witness to our faith in the principle and practice of freedom of conscience guided by religious and philosophical principles. That faith must not die, even though we permit members of our society to proclaim and practice doctrines that would destroy us if followed.

The struggle of history is not a duel where fastidious gentlemen come in the clean, brisk dawn to choose their weapons leisurely. The struggle of history is a clash precipitated by a complex of factors, many of which are out of control. In 1939 we could not undo Versailles; and we only had a slim chance of undoing the rape of Poland, but it was a real chance. We could not have done otherwise and been adjudged either wise or good. We cannot do otherwise in the present crisis if the issue comes to a choice between the American way of life and the Russian. Our is not God's way, but unless we choose to defend it with all wisdom and tools at our command, even the tools of war, then we shall not long be permitted to choose at all.

I believe the pacifists to be wrong, and I will say as much whenever I can. But I will not break fellowship with them, and I will defend their right to believe in what I understand to be a false doctrine and a dangerous practice.

ACROSS BARRIERS

(Continued from page 54)

terest of all the people by a government dedicated to democracy?

* * * *

The report of the President's Commission on Immigration and Naturalization embodies several recommendations which are in accord with views expressed by the National Council of Churches of Christ in the U.S.A., said Dr. Walter W. Van Kirk, executive director of the National Council's Department of International Justice and Goodwill, in a statement made public recently.

"I believe the churches will be gratified that the Commission calls for the enactment of a flexible quota system," said Dr. Van Kirk. "Strong support will be forthcoming from the Christian leaders of many denominations for that part of the Commission's Report which calls for the enactment of immigration and naturalization legislation free of all discriminatory provisions based upon color, race, or sex.

* * * *

Roman Catholic Bishop Christopher J. Weldon of Springfield, Mass., has been named to receive the "outstanding citizen" award of a Jewish group.

He was the unanimous choice for the 1952 Harry Brown Outstanding Citizen Award sponsored by a Springfield Post of the Jewish War Veterans of America. The bishop will be given the award at a reception in March.

The chairman of the selection committee said that since his consecration in March, 1950, "Bishop Weldon has contributed spiritually and materially to the well-being of all the residents of Springfield, even though those who benefited from the Catholic leader's efforts frequently were not of the same religious faith."

* * * *

Religious leaders in Washington, D. C., hailed the end of the Oriental Exclusion Act of 1924.

This legislation, barring natives of Asia from citizenship in the United States, was wiped from the books at midnight December 24 as one of the by-products of the new McCarran Immigration Act.

Religious groups, Protestants, Roman Catholic, and Jewish, had fought for repeal of the Exclusion Act ever since its enactment. The law was slightly modified after World War II in favor of natives of China and the Philippines. But it remained on the statute books until outright repeal became effective six months from the date of passage of the McCarran Act on June 24, 1952.

All countries in Asia are to receive a minimum immigration quota of 100 persons per year. In addition, thousands of Chinese-Americans and Japanese-Americans who have resided in this country since before 1924 now become eligible to apply for citizenship.

AWARDS AVAILABLE FOR STUDY AND SERVICE

The Committee on Awards of the American Friends Service Committee announces the following available fellowships. Persons interested are asked to apply to the AFSC, 20 South 12th Street, Philadelphia 7, by February 15th, 1953.

The Mary R. G. Williams Award is given to the Fellow to teach at the Friends School at Ramallah, Palestine. A Friend is preferred and should have had some teaching experience. The amount is $1,000.00 and is renewable.

A $1,000.00 non-renewable award known as the Mary Campbell Memorial Fellowship will be given to a college graduate to prepare for work in international and interracial relations. Study in Europe or Asia is preferred although study in the United States is also approved under the grant.

The third award now available is known as the Charlotte Chapman Turner Fellowship for advanced educational training or study for a career in social or medical service in the United States. The value of the award is $1,000.00 and will be given to a young married person who is rearing a family and wishes to undertake advanced educational training or study for a career which will contribute to the alleviation of the social or medical ills of mankind.

MAU MAU—VIEWED FROM BRITAIN

We know very little of Mau Mau . . . which has added and is adding new fuel to the black-white flames in Africa.

There is little news of the attitude of the Christian Churches in Kenya but the few hints are . . . disturbing.

One thing that is certain is that on November 12 the Governor of Kenya issued this statement in Nairobi:

"The Christian Churches of Kenya will hold a day of prayer throughout the colony on Sunday, Nov. 30. I ask all Christians to unite in prayer on that day for ending the sad and troubled period through which we are now passing, for good will among all men . . ."

It would have been more seemly had the churches been left with their own announcement, which they made two days before. The announcement by a Governor engaged in extreme repression is a serious blow to the future of the . . . Church among Africans.

Religion and the People—
A Monthly News Letter

Christian World Youth Conference

By Eleanor Zelliot

Eleanor Zelliot is a Friend and delegate to the Third World Conference of Christian Youth held at Kottayam, Travancore, India. She visited in Europe briefly on her way from New York to India.

World Council of Churches

DURING our travels and at the Conference here in Kottayam, we have had two very interesting contacts with the World Council of Churches.

During our brief stay in Geneva, Switzerland, we visited both the headquarters of the World Council and the "heart" of the World Council, the latter being the Ecumenical Institute just outside Geneva at Bossey. Here at Kottayam, we have had several World Council leaders with us for the two-week Conference, giving us a great deal of their thinking and experience.

World Council headquarters at Geneva are housed in a small, very picturesque cottage, where we met for morning coffee with Dr. R. C. Mackie, Associate General Secretary of the World Council. Here we gleaned a picture of the work of the World Council —160 churches of vast differences, most of whose constituency don't know about the World Council! The World Council is not a super-church, and strives to avoid bureaucracy. "Rather than analyze each denomination's position, the World Council tries to look back at what our Lord wanted for His Church," said Dr. Mackie.

The World Council's work comes in several areas: 1. Help in keeping church groups in contact with one another; 2. Aid in the area of thinking together; 3. Work with the interaction of groups; 4. Evangelism; 5. Practical ways of aiding other churches and refugees. Concerning this last point, Dr. Chandler of the Inter-Church Aid and Service to Refugees (the "muscles of the church"), told us the inspiring story of the work the World Council has done and is doing with refugees and with churches among refugees. In addition to the well-known work done in giving relief to refugees and in aiding displaced persons, the World Council has sustained 200 pastors to keep the Church alive among refugees.

In the afternoon, we visited Bossey —an old chateau converted into a school. Headed by the well-known ecumenical scholar, Dr. Kramer, the Institute serves as a center for church study, and welcomes a constant stream of ecumenical conferences. It is a beautiful, peaceful place, a center for a great deal of important religious study.

Then to India

Here at the Conference in India, Dr. W. A. Visser t'Hooft, Secretary of the World Council; Dr. Mackie; Jean Fraser, Director of the Youth Department; and others of the World Council have been with us. The World Council is one of the sponsoring agencies of this Third World Conference of Christian Youth, and I am, indirectly, one of its representatives as a Friend.

Eleanor Zelliot with Indian Christians

Dr. Visser t'Hooft probably made the greatest contribution to the Conference of any single person. His wide experience, and his extremely able and clear-sighted speeches and discussion group contributions were most impressive. He is, however, an unpretentious great man, and we will remember him also for the limericks he contributed to the Conference newspaper, and for the elephant ride he took at the garden party given by the Bishops of Kottayam!

The World Council of Churches, as a meeting ground for people and ideas, and as a unifying element among the scattered and differing denominations in the Christian Church, seems to me to be doing its work faithfully and well.

Review of Conference

Three conferences bringing together young Christians from every corner of the world have now been held. Two of them, one in session just before the World War and the other in 1948, met in Europe; the one just finished was held in the heart of Asia. Combined then with the interesting fellowship one always finds in an ecumenical group was the atmosphere of the East—an atmosphere of ancient ways and new life, of tragic poverty and great riches. In this Asian setting, three hundred young people met together to worship, to discuss their problems, to try to find for themselves the meaning and relevance of the Conference theme, "Christ the Answer."

As the only Friend at the Conference (although a Hawaiian delegate was a member of the Wider Quaker Fellowship), I felt a bit lost at times in the ever-present liturgical worship and in the blanket of European theology which at times seemed to cover the Conference. However, I found that everyone I talked to knew of Friends (or Quakers) and their teachings and work, whether or not there were Friends in that country. One Filipino theological student, for instance, said, "I haven't met a Friend before, but I've read books by some Quakers. We have works by Rufus Jones, Douglas Steere and Elton Trueblood in our library."

I also found a great deal of sympathy with two areas in which Friends have been active—faith expressed in works, and pacifism. Friends work camps and relief services were inquired about several times. The interest and concern in the problem of the Christian and war were very high. Our discussion group on "Christ in a World of Tensions" defined complete abstention from war as one of three possible positions—and about half of the group subscribed to that position. The wording of the report was not weak: "The second group says that the duty of the Christian is to abstain completely from war. Fighting a war intensifies the evil because the wrong means is used to obtain a possible good. (The Christian) must accept the way of non-resistant love as the true way of opposing evil. . . . The pacifist does not claim success. He points to Christ's death as a result of his refusal to cease loving

(Continued on page 58)

Orders for the March-April issue of The Upper Room should be placed at once. Get at least one copy for each church family. In lots of 10 or more to one address the price is only 5 cents per copy. Single copies, 10 cents each. Subscriptions (two years or two one-year subscriptions) $1.00. Special pocket edition for men in the service and for youth at the same prices.

THE UPPER ROOM

The World's Most Widely Used Devotional Guide—18 Editions

1908 Grand Avenue **Nashville, Tennessee**

CATHOLIC MISSION FIGHTS MAU MAU

Here is the response of a Catholic Mission to the Mau Mau uprising in Kenya. Is it an attempt merely to suppress—to accept the situation as a battle to be won?

Under the leadership of a Roman Catholic bishop, an army of native African spearmen has been organized near the Nyeri district to defend native Christian settlements, missions and schools from attacks by the dreaded Mau Mau.

Nyeri is a hotbed of Mau Mau activity. Nearby, on the slopes of Mt. Kenya, is the headquarters of one of the most active leaders in the fight against the Mau Mau.

The spear-carrying soldiers now number almost 1,000. The government has praised them, not only for their fight against the Mau Mau, but for the psychological boost they have given the badly frightened natives.

The secret society has forbidden native children to attend mission schools. Reports of intimidation are made daily to police. In one school, more than half the pupils left to attend schools run by Jomo Kenyatta, alleged to be the head of the Mau Mau movement. The government later closed down the Mau Mau schools. Now native parents slowly are gaining confidence enough to send their children to the mission schools.

—From Religious News Service

PLACE YOUNG FARMERS

"When this time of the year comes around," a young wife remarked as she looked up from knitting baby clothes, "I'm so glad we don't ever have to move again."

It was the Spring of the year, "moving time" in Iowa when she made this remark. The Placement Committee of her rural church had helped her and her young husband get a loan from the Federal Land Bank and purchase a 120-acre farm.

The Church of the Brethren, to which she belongs, tries to get all of its rural churches to have a Placement Committee like this to help its young couples get started in farming.

The Evangelical Lutheran Church uses about ten per cent of the investment funds of its central board for loans to young Lutheran couples to help them buy farms or small business establishments.

Over 400 Catholic churches have parish Credit Unions which help Catholics to locate in Catholic parishes.

Stories of 16 rural churches that are helping their young couples get started have been published in a 96-page bulletin (40c) by the Rural Department, Drew Seminary, Madison, New Jersey.

CHRISTIAN WORLD YOUTH CONFERENCE

(Continued from page 57)

and of the carrying out of the actions of true love."

The Conference was held in an area of India in which the Christian Church is indigenous and very old. Legend tells that St. Thomas ("Doubting Thomas") the Apostle came to South India in 57 A.D. and founded the Church which exists today. In India as a whole, Christians count for little over one per cent; in the Travancore area where the Conference was held, over a third of the population is Christian. These ancient Christian Churches belong to the Orthodox Church, and their services are dramatic with pageantry, incense, gongs, brilliantly colored robes, chanting, etc. We delegates had several chances to go into the various parishes, and to come to know this very different branch of the Christian Church rather well. One of my most vivid memories is speaking to literally hundreds of Syrian Orthodox Christians in an open air auditorium, my lame words translated into the strange tongue of Malayalam for people who probably had never heard a Westerner speak before.

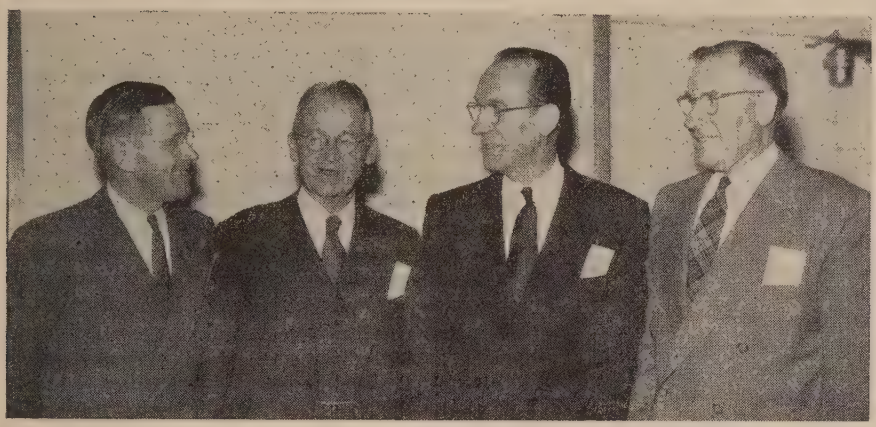
The largest number of delegates came from the "younger churches" of Asia, and some of the delegations, such as the Burmese and the Filipino, made us realize just how much in the realm of spiritual maturity and political ideology these younger churches have to contribute to the thinking of Christians all over the world. Thirty American delegates attended the Conference, and I must confess to being more nationalistic than before because of the adaptability, the genuine friendliness and the kind but open frankness of my countrymen.

This was the Conference then—young Christians from every part of the world except those countries behind the Iron Curtain, meeting in an Asian setting, combining spirit and experience from vastly different backgrounds, members of the Western Protestant, the ancient Orthodox, and the younger Eastern Churches worshiping together, sharing tremendous social concerns, experiencing a fellowship that is beyond barriers of nation, race or tradition. Some of us came from half a world away to attend this Conference; it will have been worthwhile if we can share it at all fully with those at home.

If all the food now raised were equally distributed, we would all be hungry still.

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.



At the Conference of Quaker Men at Earlham College, October, 1952. Left to right: Merritt Murphy (Western), Secretary of Quaker Men; Robert Yarnall (Philadelphia), speaker of the evening; Robert Greenleaf (New Jersey), also speaking; and Glenn Switzer (California), President of Quaker Men.

Charter Honor Roll

New Quaker Men Charters issued since the last report were to units at Winston-Salem, N. Carolina, and Whittier, California. In addition, a Charter renewal for 1953 was issued to the Long Beach, California, Quaker Men.

W. H. Vestal is president of the Winston-Salem Quaker Men, the first Charter unit in North Carolina Yearly Meeting. Other officers are Pascal Wilkerson, vice president; Marion Huff, secretary; and James Reynolds, treasurer. The Winston-Salem men meet on the fourth Monday night of each month.

Maurice H. Joyce is president of the Whittier Quaker Men, probably one of the older organized groups of Friends men in America. Robert Poor, reporter for Whittier Friends Meeting, writes that the Whittier men are thankful that the name they have been using for some 30 years has been adopted by men of the Five Years Meeting.

The Whittier Quaker Men have taken as their special project the Boy Scout troop sponsored by the Monthly Meeting. They sponsored a charter night dinner for the troop on Jan. 27, inviting their wives, troop committeemen and their wives, parents of Scouts, members of the East Whittier Men's Fellowship and their wives, and other interested persons, as well as the Scouts themselves. Speaker for the occasion was District Scout Executive David R. Martin, who was one of two Boy Scouts in the United States to go on an African safari with Martin and Osa Johnson.

At a recent meeting the Whittier men heard Dr. Trent Bessent, chief psychologist at Norwalk State Hospital, describe the successful treatment program for 350 patients at the hospital.

Taking advantage of the fact that R. Ernest Lamb is living in Whittier this winter, the Whittier men planned an organized campaign, with teams and captains, to raise the $4,000 that is their Monthly Meeting's quota for the Five Years Meeting central office building fund.

* * * *

Program and Project Suggestions

An idea for an interesting program as well as a worthy project comes from Long Beach, Calif., the first Quaker Men unit to renew its Charter for 1953. The Long Beach men missed being the first Charter group in the nation by a matter of hours last summer, the Little Ridge Quaker Men of Indiana Yearly Meeting getting in their application slightly in advance of Long Beach. But the alert California unit was the first to renew its Charter for the new year.

Both the program and project suggestions are included in a report of recent activities of the Long Beach Quaker Men. On Nov. 3 they met for their bi-monthly dinner meeting. Theme for the evening was "Fishing for Men." The program committee under the direction of William Cammack had arranged decorations in keeping with the theme. Fishing nets, anchors, and sea shells were attractively placed about the church social hall. Even the menu featured baked sword fish. Speaker was Eddie Dunn of Pacific Bible College, Azusa, Calif., and his message centered on the theme, "Visitation Evangelism."

Long Beach Quaker Men recently undertook a visitation program, calling upon those who visit the Meeting and who are seeking spiritual help and a church home. As another project for the year the Long Beach men have pledged themselves to help with the tuition of one of their young men who is preparing for the ministry.

* * * *

Quaker Men in Action

The Wabash Quaker Men (Indiana Yearly Meeting) sponsored a fish fry recently to raise money for their current project, the Central Office Building Fund. All members of the church were invited. One hundred and eighty people were served and they contributed amounts ranging from 50c to $50. A profit of $393.83 and $50 in pledges was realized from the fish fry effort. The 60 members of Wabash Quaker Men are now fully organized and are applying for a Charter. Frank Gurtner is the first president, and Howard Roby is secretary.

Men of Xenia Monthly Meeting (Wilmington Yearly Meeting) met to organize a Quaker Men's group on Jan. 18.

Interest in the Quaker Men program has been expressed by Friends men in Jamaica, East Africa, and South America, and it soon may become international in scope instead of national. Charles A. Gauld writes from Rio de Janeiro, Brazil, S. A.: "I regret inability to be at Richmond Oct. 20 for Quaker Men dinner meeting. I belong to Friends Meeting at Washington, D. C., and am completing the biography of the Quaker business statesman Percival Farquhar of York, Pa., and Rio de Janeiro. I am acquainted with the Friends Center in Mexico City. We are too few in Brazil and too scattered. Carlos Wright, Rua, Antonina 17, Sao Paulo, is the most active."

At this writing Quaker Men Charter units are located in six different Yearly Meetings from New England to California. Indiana Yearly Meeting leads in number of units, closely followed by Western and Wilmington.

As the Quaker Men movement gains momentum, it will be interesting to see which Yearly Meeting has the most Charter units by the Spring of 1954 when the first national conference of Quaker Men is held in California.

The Central Committee of the World Council of Churches has unanimously adopted a resolution calling on all member Churches to do everything in their power to end racial discrimination. "All political, social and economic discriminations based on race, wherever they exist, are contrary to the will of God expressed in the Christian Gospel," the resolution stated. Racial discrimination, it added, is increasing tensions in various parts of the world.

The Sunday School Lesson

Prepared by Russell E. Rees

For March 8

Jesus Urges Alertness

Matthew 25: 1-13

The setting for the lesson today is strange to us, and needs to be seen in its original environment. An oriental wedding was an event of great importance, and was accompanied by as definite a ritual as are weddings in our own day. It was customary for the bridegroom to go to the home of the bride on the day of the wedding, and then to take the bride to his own home where the marriage was completed. And the friends of the pair to be married made an occasion of the journey to the new home. They carried their little lamps, usually on long poles, so that it had the appearance of a torch-light parade.

In the story Jesus told the parade to the new home was held up, and the virgins, who waited for the appearance of the couple, are the center of the parable. If the event had come off on schedule all would have been well. But there was a delay, and some were not ready for such delay, had no surplus oil, and so when it was time to meet the bridegroom, their lamps failed. Their attempts to borrow oil at the last moment were unsuccessful, and the parade went on without them. They found themselves shut out from the festivities.

Many interesting implications are brought to mind here. In the first place it is a truism, scarcely needing proof, that character is something which cannot be conjured up at the instant of emergency. Take the matter of honesty for example. The crises which demand honesty come unexpectedly to people. Two boys found a pocketbook containing $1700. No one knew they found it, and there was no identification in the pocketbook. These two boys took the money to the police station, told the officer what they had found, and put it in his hands to find the owner. Why did the boys act honestly? What training in small honesties had they received to prepare them for such an emergency?

If temptations always blew a whistle before they struck fewer people would fall, but they have a way of slipping up on us, and without any warning, suddenly crying, "Behold the bridegroom cometh." What we do at the instant will depend largely upon what we have done in a hundred small temptations before.

Carelessness in such a small matter as fore-thought about the future may be the deciding factor in a man's life. Why should I think regular attendance at public worship is important? Why develop habits of regular prayer and of devotional reading? Why is "every idle word" so significant? Well, all we can say is that those who have provided oil for their lamps are ready when the moment comes, whether the moment to resist temptation, or the moment to go in to the wedding feast. The reserve power of a modern automobile, making possible speeds of ninety miles an hour is not to be used to drive that fast, but it is a reserve to be used on a steep mountain or a hard pull. It is oil for the emergency, so that if the crisis tarries, or if it comes with lightning speed, one may be ready to meet it without fear or failure.

Questions:

1. How important is childhood training in meeting adult situations? Have you ever been surprised by sudden temptation, and realized that what you did was a result of previous small decisions?

2. What have you found most valuable as a preparation for future crises?

For March 15

Accountable to God

Matthew 25: 31-46

"Either make the tree good and the fruit good; or else make the tree evil and the fruit evil; for the tree is known by its fruit." These words go along with the lesson today. In fact the words of Jesus resound with the affirmation that actions (fruits) are the inevitable accompaniment of true religious devotion. The Epistle of James is the most forthright statement of the necessity for works as well as faith. But of course it is not a choice between one and the other, rather the two are but the front and back sides of the same tapestry.

If there are no good deeds, there is in fact no saving faith. If we profess faith, but that faith does not nurture in us a life of service, something is wrong with the faith. It probably is not faith at all, but only a shallow superstition.

There is a distinction between good and evil, and although at times it is hard to draw a sharp line between the tares and the young wheat resembling each other, there can be no doubt at the harvest, for one is valuable, the other valueless.

Jesus did not say you would be called blessed if you had a good creed. He did not say you would be blessed if you had made long prayers in the marketplace. He did not say you would be blessed if you had been faithful in observing the rituals of religion. He did say, "Inasmuch as ye have done it, (relief of suffering, ministry to human need) to one of the least of these my brethren, ye have done it unto me."

A strange part of the passage is that the people who were approved for their deeds of service could not believe it. "When saw we thee?" Evidently their goodness was not done with any eye to public or to divine approval. They did it because they were that kind of people. What made them as they were? They did, no doubt, have a creed, some fundamental ideas which shaped their lives, but the ideas themselves were not enough.

The people condemned were condemned because they had failed to do these very things. We know nothing else about them. They may have been Elders in the Meeting, ministers of the Gospel, Theologians of their time, the very elite of society. We do not know. We only know that they made no response to hunger, loneliness, nakedness, illness, imprisonment. They may have had a beautiful creed and a ringing testimony. But they did not care about "these, my brethren." They were not "this kind of people."

This statement of Jesus has never been given the attention that it merits. Even in the Christian Church there is a tendency to use another measuring stick. A premium is placed upon using the right word, saying the correct thing, not getting out of line, not disturbing the status quo. But that the judgment of God separates men as a shepherd divides the sheep from the goats, on the basis of ministry to the needs of fellowmen, that has not been fully recognized.

Questions:

1. Can one's deeds be good if his purposes are bad?

2. How do we, as individuals, and how do our Meetings, measure up to this test? What claims can we make to be followers of Christ, in terms of this lesson?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

The "Message to Men Everywhere" from the World Conference of Friends at Oxford has been translated into the five official languages used by the United Nations and sent with a covering letter to all the leaders of U.N. delegations.

Friendly Life—Far and Near

Fifty-seventh Street Friends in Chicago were hosts on January 31st to the joint winter sessions of Chicago and Fox Valley Quarterly Meetings, at Quaker House. They united in worship, a Meeting on Ministry and Counsel, supper and an evening program, but held separate business meetings.

* * * *

Dorothy I. Lake, 198 Middle Street, New Bedford, Massachusetts, would be interested in correspondence with persons who, through illness or physical reasons, are confined or lonely. Dorothy Lake is an interested member of the New Bedford Friends Meeting, though largely confined at home.

* * * *

The Superintendents and Secretaries of Yearly Meetings convened at Quaker Hill recently for their annual meeting. These included the Yearly Meetings of the Five Years Meeting, Ohio (Damascus), and Philadelphia. The Secretaries of the Five Years Meeting met with them for one session to discuss common interests.

* * * *

Friends Meetings throughout the Five Years Meeting generally, will observe February 20 as a Day of Prayer, along with other Christian bodies in their communities. Not only will it be for them a day of prayer for world peace and understanding but also a day of fellowship with all Christian churches.

* * * *

Agatha Harrison and Gerald Bailey, the two British Friends who have served as members of the International Quaker team at the United Nations General Assembly, left New York on January 23 for England. Clarence Pickett and William Fraser will represent Friends at the adjourned session of the General Assembly due to begin on February 24.

* * * *

Friends of Indianapolis Meeting (Alabama Street) plan to move from their present location to a new residential area in northeast Indianapolis where they have purchased a sizable tract of land. They anticipate not only a new building but space also for recreational work and for parking facilities. They plan a definite campaign for building funds in the near future.

* * * *

Memorial plates are on display and for sale by the women of the U.S.F.W. of Plainfield at a price of two dollars each, plus postage, if shipped. These are ten inch china plates bearing an etching of the Friends Meeting House at Plainfield, with an inscription on the plates as follows, "Western Yearly Meeting of Friends, Plainfield Quarterly Meeting of Friends, Plainfield, Indiana. First meeting 1851." These are in charge of the Finance Committee: Artelia Thomas, Chairman, Esther Weesner and Bess Harvey.

* * * *

A Workshop on World Disarmament, in which the Friends Committee on National Legislation cooperated, was held in Washington, D.C., January 16 and 17. It sharply focused attention upon a basic world problem only a few hours before the new administration, which is faced with it, went into office. Representatives of religious, farm, labor, educational, business, women's and other civic groups met at the YMCA to explore steps which might now be taken toward world-wide regulation, limitation and elimination of armaments.

* * * *

The American Friends Service Committee at its Annual Meeting, January 10, 1953, re-elected Henry J. Cadbury, Hollis Professor of Divinity at Harvard University, as Chairman of its Executive Board. Vice-chairmen elected were Emily Cooper Johnson, Philadelphia; Cornelius Kruse, Professor of Philosophy at Wesleyan University; and Harold Evans, Germantown. The Committee also re-elected William A. Longshore, 8203 Cedar Avenue, Elkins Park, Treasurer; and reappointed Lewis M. Hoskins, Wallingford, Executive Secretary; and Clarence E. Pickett of Haverford Honorary Secretary.

* * * *

From the Honolulu Friends Bulletin come the following news items.

In late August, Martin and Margaret Trueblood with their small daughter, Rachel, arrived in Honolulu. He is the eldest son of Elton and Pauline Trueblood. Their infant son, David Craig, is now the youngest member of our meeting. They are just what their name signifies and attend our Meeting faithfully.

Dr. Gervas A. Carey, former President of George Fox College, Newberg, Oregon, and his wife, Amy G., are now comfortably settled at 2469 Mountain View, Honolulu, a five minute walk from the new Waikiki Branch Library, where their daughter, Elizabeth, is head librarian.

Gilbert Bowles has served recently representing the Honolulu Friends Service Committee as Secretary of the Hawaii Committee Cooperating with American Relief for Korea (ARK). The clothes and shoes will be distributed in Korea through the UN Civilian Assistance Command and cooperating volunteer relief agencies.

Recently a few Friends met Dr. Jonathan E. Rhoads on his return from his Mission to Korea for the American Friends Service Committee.

Friendly Fellowship

CLAREMONT, CALIFORNIA—Over seventy Friends and well-wishers including those from neighboring meetings gathered at a meeting for worship, January 4, 1953, in the parlors of the Claremont Community Church, when the former Wider Quaker Fellowship of Claremont became a regular Monthly Meeting of the Religious Society of Friends. The ministers of the Claremont Community Church and interested members also joined with the Friends in initiating a wider service to the community.

The following officers have been named to serve the Meeting: Clerks, Joseph and Jeannette Griggs; Recording Clerk, Mildred Acord; Corresponding Clerk, Ferner Nuhn; Treasurer, Hugh Hamilton; Historian, Isabel F. Smith.

During the past several months a committee has been working on organization in cooperation with Pacific Yearly Meeting and a plan of organization has been adopted.

It was in the summer of 1941 that Lewise Langston and Hugh Hamilton, assisted by Isabel F. Smith, arranged the first meeting of the Wider Quaker Fellowship in Claremont. Subsequently, the meetings have been held regularly and continuously in the parlors of the Claremont Community Church.

The concern of conscientious objectors in relation to World War II was one of the motivating influences which led to the organization of the Claremont Fellowship, as well as the desire to give fuller expression to Friends' testimonies and service.

During the eleven years of activity, the group has grown to more than forty regular or frequent attenders, half of whom are already Friends. These include English Friends and also

those from the Atlantic Seaboard, the Middle West and the Southwest.

Alexander C. Robinson

* * * *

DUBLIN, INDIANA—Friends are invited to attend Dublin Quarterly Meeting to be held Saturday, January 31st, at Dublin Friends Meeting House.

The morning sessions will open with meeting of Ministry and Counsel under the leadership of Anna Langston, Clerk. Meeting for worship will be open to messages from visiting Friends. In the afternoon session there will be reports from the various departments of the eight local meetings, Dublin, Economy, Hopewell, Lewisville, Mooreland, Nettle Creek, Rich Square and West River. Omer and Myrtle Smith are expected to bring news of their son Logan Smith and family whom they have visited recently in Jamaica. Young Friends Quarterly Meeting will be held in the morning. A fellowship dinner will be shared by those in attendance at the noon hour.

Edith Meredith Koontz.

* * * *

HIGH POINT, NORTH CAROLINA—The Friends of High Point Monthly Meeting rejoice in the addition of several new members who are already "concerned Friends." One young man has a class of marriageable age young people who have been studying *Faith and Practice* and some of the writings of early Friends. He and his wife are also helpful members of the choir. Another new couple planned and led the Christmas pageant in which an unusually large number of people of all ages took part. First the senior choir gave a concert of Christmas music and with lighted tapers the junior choir (in white surplices) led as a processional introduced an impressive Christmas pageant.

We were glad to have the Leadership Training School held in our meetinghouse for the last week in October and the first in November. While the attendance was not quite so large as the Quarterly Meeting Committee had hoped, it was well sustained. The leaders were Dr. Locke of High Point College, Charles Thomas and Ruth Day of Guilford. Emphasis was placed on "Christian Nurture." This has also been stressed in our Meeting for Ministry and Counsel and in our Workers Council. We have distributed literature on this topic in classes of the Bible School which include parents of young children.

The past month has seen what we expect to be our last drive for our building fund before ground is broken, at which time all members shall have been interviewed and all shall have joined heartily in the slogan "Let's dig."

* * * *

POUGHKEEPSIE, NEW YORK—On December 24th, 1952, Poughkeepsie, New York, Friends observed the twenty-fifth Anniversary of the dedication of their present Meetinghouse. Approximately 200 were present including Lois and Wilbur Kamp who served the meeting from 1925 to 1938 and under whose leadership the Meetinghouse was built.

In the morning meeting for worship Wilbur Kamp spoke very acceptably using as his text, "I was not disobedient to the Heavenly Vision."

A covered dish dinner was served at noon, during which time friendships were renewed and incidents forgotten by some were recalled by others. This session was brought to a close by a recording of the closing session of the Friends World Conference held at Oxford. Wilfred Littleboy's closing minute was a benediction.

At the afternoon session several ministers from neighboring churches brought greetings. Rabbi Zimmet of Temple Beth El, whose congregation bought our former Meetinghouse, brought greetings from his congregation.

The clerk of the Monthly Meeting reported that a trust fund of $2400 had been raised for the maintenance and improvement of the property.

The ceremonies of the day ended with a social hour. A birthday cake was served by teen-agers dressed in the Quaker costumes worn by some of their grandmothers.

During the day the thought stressed was the importance of rededicating our lives to carry on the work of being of service to the community and of doing God's Will as did the Friends 141 years ago when the Poughkeepsie Meeting was established.

Agnes G. Badgley

MARRIAGES

CARPENTER-CROOKS—Cynthia Crooks, daughter of Dr. Kenneth and Nella Crooks of Happy Grove School in Jamaica, to James Carpenter, son of Slater B. and Dorothy Carpenter of Chicago, Illinois, after the manner of Friends at Quaker House, Chicago, under the care of the 57th Street Monthly Meeting of Friends on December 13, 1952.

CROW-EDWARDS—Marjorie Ruth Edwards, daughter of Mr. and Mrs. Winnie J. Edwards, Memphis, Tennessee, to Ronald Crow, son of Mr. and Mrs. Selden Crow of Muscatine, Iowa, at the parsonage of the Bloomington Friends Church on November 19, 1952. Clifford Wolfe, pastor of the Bloomington Friends Church officiated.

OF HIS INFINITE VARIETY

All snowflakes are completed
Differently. Each one
Is never quite repeated
But uniquely done.
With them as us! Forever
God's image men proclaim
By millions ours, yet never
Are there two the same.

FLETA PIERCE NEWLIN

SILENT SONGS

Never think that words can bring
Life's great moments to your tongue;
Melodies words cannot sing
Are not less heard because unsung.
Faith is seldom well expressed—
Sorrow is a lonely isle—
Love is often best confessed
By silent touch and tender smile.

FLETA PIERCE NEWLIN

SOTERIA

Long had I thought our Eden lost, and we
Forever driven out to wander far
In a world of dark and doubt and fear—no star
Left in my sky, no singing bird to be
My heart's inhabitant. I saw the tree
Of early bloom destroyed by frosts that mar
Spring's fragile flowers. So doomed, I cursed the bar—
And never thought *our* hands had turned the key.

Till, after years, forlornly back I stumbled,
Glimpsed rich with radiant fruit the trees downbended,
And knelt to search for the rusty key—awed, humbled,
That God preserves His gardens, though untended.

Entering, I find the precious harvest late:
Love, joy, and peace—our spirits' true estate.

MARJORIE YOURD HILL

STARKEY-ZELIADT—Iris Mae Zeliadt and Billy B. Starkey on December 28, 1952, at First Friends Church, Des Moines, Iowa. Herbert Pettengill officiated.

WESLEY-WEST—Thelma West, daughter of Clarence and Ethel West of Muncie, Indiana, to William Wesley of the Royerton Community on December 21, 1952. Vows were exchanged before the pastor Robert M. Jones of Friends Memorial Church.

GOLDEN WEDDING ANNIVERSARIES

McCREERY—Lloyd and Winona McCreery of Muncie, Indiana, held open house in celebration of their golden wedding anniversary on October 19, 1952, with children, grandchildren and many friends in attendance. Both Lloyd and Winona McCreery have been active members of the Friends Memorial Meeting, Muncie, Indiana.

MENDENHALL—Amos and Lora Jane Mendenhall celebrated their golden wedding anniversary on October 26, 1952, at their home in Las Animas, Colorado. They were married in Valley Mills, Indiana, October 29, 1902. Five generations were present in their home on this day.

BIRTHS

COFFIN—To Gordon R. and Barbara Knight Coffin, a daughter, Linda Beth, on December 5, at Minneapolis, Minn.

HARVEY—To Elmer and Mary Alice Harvey, a daughter, Sylvia Drucilla, on January 4, at Minneapolis, Minnesota.

JONES—To Dick and Betty Jones, a daughter, Barbara Ann, on December 30, 1952, at Muncie, Indiana.

KEESLING—To Monte and Mary Curless Keesling a daughter, Linda Kay, on December 19, 1952, at Muncie, Indiana.

MICHENER—To Errol and Esther Roberts Michener, a daughter, Mary Ann, on December 26, at Evanston, Ill.

WELLONS—To C. LaVerne and Lucy Q. Wellons, of Zuni, Va., a son, Timothy Carpenter, on December 13, 1952.

DEATHS

HERLEIN—Ruth Stortz Herlein, daughter of Fred and Clara Riek Stortz passed away on December 22, 1952, at her home in Sweetland Township, Iowa. She was married to Albert Herlein December 6, 1939. She was a member of the Bloomington Friends Church and had served as treasurer of the church for the past twenty years. She is survived by her husband, one daughter, Mary Kathleen, her mother and one sister of Muscatine. Funeral services were held at the George Wittich Funeral Home in Muscatine, Iowa, conducted by Clifford Wolfe, pastor of Bloomington Friends Church. Burial was in the Harken cemetery.

McMILLAN—Esper Jacob McMillan, on December 26, at Wilmington, Ohio, aged 67. He was the eldest son of Horace G. and Alice Peterson McMillan, and reared in the Chester Friends community near Wilmington where he lived his entire life. He was a farmer active in agricultural associations including the Grange, Farm Bureau and was president of the Clinton County Fair Board. Also active in the work of the church, he served on its committees and as a trustee. He was a birthright member of the Chester Meeting. Retiring in nature, he was always surprised that anyone should seek his counsel, but those who did found his judgement to be just and fair. Survivors included his widow, Esther, a daughter, Edith Jean Hemstreet and two grandchildren of Binghamton, New York; a son, Thomas, of near Wilmington and a brother, Carl.

WAY—Annette G. Way, widow of John Way, died November 7, 1952, at the age of 80 years. She was a beloved Minister of Lansdowne, Pa. Monthly Meeting of Philadelphia Yearly Meeting (Arch St.) and during her lifetime served as a teacher at Westtown Boarding School. She also served the Missionary Society of Arch Street Yearly Meeting by making an extended visit to the areas in Japan which they served.

WHEELER—Lucia A. Wheeler, daughter of Daniel and Salome C. Wheeler, at the age of eighty-three, at Worcester Memorial Hospital, Worcester, Mass. She was a graduate of Smith College and of the Women's Medical College of Pennsylvania. A member of Worcester Monthly Meeting of Friends, she began practice at Worcester and served on the staff of the State Hospital at Wernersville, Pa. Survivors are two sisters, Mrs. John E. Spencer of Drexel Hill, Pa., and Frances E. Wheeler of Uxbridge, Mass.

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LOCAL MEETING DIRECTORY

Albany, New York.—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico.—Friends Church, 341 Dallas N. E. Bible School, 9:45 a.m. Morning Worship, 11:00 a.m. Evening Service, 7:30 p.m. Hubert H. Nicholson, Minister. Visiting Friends always welcome.

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California. — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UNiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone Mulberry 6528.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana. — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana.—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California. — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana. — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana. — Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts. — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 a.m.

Orlando, Florida.—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California.—First Friends Church; 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m.; Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina. — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington. — University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida.—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Tuscon, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts. — Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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